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THE

# WATSEKA WONDER;

A Startling and Instructive Psychological Study, and well Authenticated Instance of Angelic Visitation.

A Narrative of the Leading Phenomena Occurring in the Case of

# MARY LURANCY VENNUM,

By E. W. STEVENS.

With Comments by Joseph Rodes Buchanan, M.D., Professor of Physiology, Anthropology, and Physiological Institutes of Medicines in the Eclectic Medical College, New York; D. P. Kayner, M. D.; S. B. Brittan, M. D., and Hudson Tuttle.

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# PUBLISHER'S NOTE.

"Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing."

To members of the various learned professions we especially commend this narrative. We believe the history of the case as herein told to be strictly true. The account is given in a modest, unassuming way, with no attempt to exaggerate or enlarge; it could have been made far more thrilling and yet have remained within the bounds of truth. It will be observed there is no chance for the witnesses to have been honestly mistaken and to have thought they heard and saw that which in fact they did not. Either the account is in exact accordance with the facts or the author and witnesses have willfully prevaricated. The evidence which we publish herewith as to the credibility of the Roff family, could not be stronger; and the reputation of E. W. Stevens is equally good; the publisher has known him for years and has implicit confidence in his veracity.

The case of Lurancy Vennum is not by any means an isolated one, and there are others which in some respects are even more remarkable. Yet on account of its recent occurrence and the facilities for investigation, we believe this case deserves and demands the careful, candid, unbiased consideration, not only of professional men, but of all who are interested, either as advocates of a future existence or as disbelievers therein. The publisher will be glad to receive honest, intelligent criticisms, which may be utilized in a future edition. We are all in search of truth, let us not be so blinded with prejudice as to be disgusted with its wrappings and fail to find the fair treasure so snugly ensconced within.

CHICAGO, September, 1878.

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## THE RELIGIO-PHILOSOPHICAL JOURNAL

is a fearless and independent newspaper, entirely free from all sectarian bias. While the JOURNAL is always ready to take the affirmative side on all questions involving the phenomena and philosophy of Spiritualism, yet it demands the most stringent accuracy of observation and unhesitatingly rejects all phenomena which cannot bear the ordeal of careful scrutiny.

All Spiritualists, and those who are investigating the subject of Spiritualism, will find this paper invaluable as an assistant in their researches.

The opponents of Spiritualism, who desire to be familiar with its progress and development, will find the JOURNAL a fair, candid and trustworthy channel of information. We respectfully commend the paper to all classes. For further particulars see last page of cover.

MARY LURANCY VENNUM.

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## THE WATSEKA WONDER.

### A Startling and Instructive Chapter in the History of Spiritualism.

BY E. W. STEVENS.

It was long ago and wisely said, that "God had chosen the weak things of the world to confound the wise," and that "out of the mouths of babes and sucklings, He hath perfected praise."

The innocence of childhood is often the sublimest argument in the establishment of a great truth; and the unpresuming simplicity of youth sometimes may become the channel of phenomena calculated to shake the skepticism and prejudice of bigotry, and to humble the conceit of the pompously wise.

Such has been a fact of the last year, at the city of Watseka, a town of humble pretensions, on the Eastern Illinois, and Toledo, Peoria and Warsaw Railroads, eighty-six miles South of Chicago, on the Iroquois river. Watseka is noted for its orthodox sentiments and bitter animosity against all ingress of Spiritual ideas. Its ruling classes are aristocratic and respectable, noted for their intelligence and literary attainments. Its society organizations are earnest in reformatory measures, but the masses, like the population in all low and malarial districts, are inert in the investigation of ideas and principles, and slow in the discovery and application of truths hitherto unknown to them.

This town has been swept by a tidal wave of excitement, on account of the presumed insanity of one Lurancy Vennum, a young girl belonging to an unpretentious family in the suburbs of the city. Her insanity, as it was thought to be, dates from July 11th, A. D., 1877, and the remarkable phenomenon continued until her perfect restoration through the aid of friendly Spiritualists and spirits, on the 21st of May, 1878.

Thus, for ten months and ten days, did these phenomena continue to excite and agitate the people. The following is a true narrative, and as full as the facts collected from the parents and relatives of the parties named herein and observations made by the writer, will warrant.

Thomas J. Vennum was born May 7th, 1832, in Washington Co., Penn.; Lurinda J. Smith (his wife), was born October 14th, 1837, in St. Joseph Co., Ind. They were married in Fayette Co., Iowa, Dec. 2d, 1855.

MARY LURANCY VENNUM,

daughter of the above named Thomas J. and Lurinda J. Vennum, was born on the 16th day of April, 1864, in Milford township, seven miles south of Watseka. The family moved to Iowa, July, 12th, 1864, and returned to the vicinity eight miles from Watseka, in Oct., 1865. In August, 1866, they removed to Milford, twelve miles south of Watseka, and remained there till March 1st, 1870, then moved out two and one-half miles from Milford until April 1st, 1871, when they moved into Watseka, locating about forty rods from the residence of A. B. Roff, the spirit daughter of whom, according to all the facts and representations every way tested, is the principal character in this remarkable narrative. The family remained at this place during the summer. The only acquaintance ever had between the two families during the season, was simply one brief call of Mrs. Roff, for a few minutes, on Mrs. Vennum, which call was never returned; and a formal speaking acquaintance between the two gentlemen. Since 1871, the Vennum family have lived entirely away from the vicinity of Mr. Roff's, and never nearer than now, on extreme opposite limits of the city.

"Rancy," as she is familiarly called, had never been sick, save a light run of measles in 1873. A few days before the following incidents took place, she said to her family: "There were persons in my room last night, and they called 'Rancy! Rancy!' and I felt their breath on my face." The very next night she arose from her bed, saying that she could not sleep, that every time she tried to sleep, persons came and called "Rancy! Rancy!" to her. Her mother went to bed with her, after which she rested and slept the rest of the night.

On the 11th day of July, 1877, Lurancy had been sewing carpet a part of the afternoon, when, at about six o'clock she laid by her work, as her mother said: "Lurancy, you had better commence getting supper." The

girl replied: "Ma, I feel bad; I feel so queer," and placing her hand to her left breast, she immediately went into what seemed like a fit, falling heavily on the floor, lying apparently dead, every muscle becoming suddenly rigid. Thus she lay five hours. On returning to consciousness she said she felt "very strange and queer." The remainder of the night she rested well. The next day the rigid state returned, and passing beyond the rigidity, her mind took cognizance of two states of being at the same time. Lying as if dead, she spoke freely, telling the family what persons and spirits she could see, describing them and calling some of them by name. Among those mentioned were her sister and brother, for she exclaimed, "Oh, mother! can't you see little Laura and Bertie? They are so beautiful!" etc., etc. Bertie died when Lurancy was but three years old.

She had many of these trances, describing Heaven and the spirits, or the angels as she called them. Sometime in September she became free from them and seemed to the family to be quite well again.

On the 27th day of November, 1877, she was attacked with a most violent pain in her stomach, some five or six times a day; for two weeks she had the most excruciating pains. In these painful paroxysms, she would double herself back until her head and feet actually touched. At the end of two weeks, or about the 11th of December, in these distressed attacks, she became unconscious and passed into a quiet trance, and, as at former times, would describe Heaven and spirits, often calling them angels.

From this time on until the 1st of February, 1878, she would have these trances and sometimes a seemingly real obsession, from three to eight and sometimes as many as twelve times a day, lasting from one to eight hours. occasionally passing into that state of ecstasy, when, as Lurancy, she claimed to be in heaven.

During the time recorded, up to about the middle of January, 1878, she had been under the care of Dr. L. N. Pitwood in the summer and Dr. Jewett during the winter. These M. D.'s are both eminent allopathic practitioners, and residents of Watseka. Mrs. Allison, Mrs. Jolly and other relatives and friends believed her insane. The Rev. B. M. Baker, the Methodist minister in charge at Watseka, wrote to the insane asylum to ascertain if the girl could be received there. It seemed to be the general feeling among all the friends, save the parents and a few who were only sympathetic observers and thinkers, that the girl should go to the asylum.

There were in the city of Watseka at this time, persons who had more humanity than bigotry; persons who believe, in the language of Bishop A. Beals, that "disease has a dynamic or spiritual origin;" persons claiming to understand something of the occult forces and phenomena of mind, and the diseases incident to a false conception of, and opposition to, its potencies; persons who believe, God being "no respecter of persons" and "without variableness or shadow of turning," that power exists to-day, as in the days of the Nazarene, to cast out devils. Among this class were Asa B. Roff and his wife, who, with others, became thoroughly aroused to the importance of arresting the movement, to take a lovely child from the bosom of an affectionate family, to imprison her among maniacs, to be ruled and cared for by ignorant and bigoted strangers, who know less of catalepsy than a blind materialist does of immortality. These good people ventured in the most gentle and christian spirit, to counsel with the parents and advise other treatment, different from any that had been administered.

These earnest, self-sacrificing souls, imbued with the conviction that uncultivated spirits had something to do with the case, plead with the many friends of the child, to withhold her from the asylum until it could be better shown whether the girl was really insane, or her unfortunate condition might be attributable to foreign minds.

Mr. Roff, after much persuasion, obtained the consent of the girl's father, to visit her and bring with him Dr. E. W. Stevens, of Janesville Wis., to investigate the case. Dr. Stevens, who, for several months, at frequent intervals, had been in the city and a silent listener to the scoffs and scandals thrown out toward the Spiritualists on account of their opinions regarding the case, and the universal foment of mind in the city

over it, was formally invited by Mr. Vennum, through Mr. Roff, to visit the family.

On the afternoon of January 31st, 1878, the two gentlemen repaired to Mr. Vennum's residence, a little out of the city. Dr. Stevens, an entire stranger to the family, was introduced by Mr. Roff at four o'clock P. M.; no other persons present but the family. The girl sat near the stove, in a common chair, her elbows on her knees, her hands under her chin, feet curled up on the chair, eyes staring, looking every way like an "old hag." She sat for a time in silence, until Dr. Stevens moved his chair, when she savagely warned him not to come ne r-er. She appeared sullen and crabbed, calling her father "Old Black Dick, and her mother "Old Granny." She refused to be touched, even to shake hands, and was reticent and sullen with all save the doctor, with whom she entered freely into conversation, giving her reasons for doing so; she said he was a Spiritual doctor and would understand her.

When he asked her name she quickly replied:

"Katrina Hogan."
"How old?"
"Sixty-three years."
"Where from?"
"Germany."
"How long ago?"
"Three days."
"How did you come?"
"Through the air."
"How long will you stay?"
"Three weeks."

After this system of conversation had proceeded for some time, she modified her manners very much, appearing to be a little penitent and confidential,and said she would be honest and tell the doctor her real name. She was not a woman; and her real name was Willie. On being asked what was her father's name, replied, " Peter Canning, and her own name was Willie Canning, a young man; ran away from home, got into difficul ty, changed his name several times and finally lost his life and was now here because he wanted to be," etc. She wearied with answering questions and giving details. Then she turned upon the doctor with a perfect shower of questions, such as, "What is your name? Were do you live? Are you married? How many children? How many boys? How many girls? What is your occupation? What kind of a doctor? What did you come to Watseka for? Have you ever been at the South Pole? North Pole? Europe? Australia? Egypt? Ceylon? Benares? Sandwich Islands?" and by a long series of questions evinced a knowledge of geography. She next inquired after the doctor's habits and morals by questions like the following: "Do you lie? get drunk? steal? swear? use tobacco? tea? coffee? Do you go to church? pray?" etc., etc. She then asked to have the same questions put Mr. Roff. She declined to ask them direct, herself, but through the doctor. They must also be repeated through him to Mr. Vennum, making the while, some very unpleasant retorts.

When, at about half-past five o'clock,P. M., the visitors arose to depart, she also arose, flung up her hands and fell upon the floor, straight, stiff and rigid, as I have often seen sensitives fall with the " power" in Methodist revival meetings, and believing it to be of the same nature, the doctor took occasion to prove it, as he has done on those smitten with the "power," by controlling body and mind and restoring them to a normal and rational state, despite the " power."

The visitors being again seated, he took her hands as they were held straight upwards, like iron bars, and by magnetic action soon had the body under perfect control, and through the laws of Spiritual science, was soon in full and free communication with the sane and happy mind of Lurancy Vennum herself, who conversed with the grace and sweetness of an angel, declaring herself to be in heaven.

In this condition she answered the doctor's questions with reference to herself,her seemingly insane condition and the influences that controlled her, with great rationality and understanding. She regretted to have such evil controls about her. She said she knew the evil spirit calling itself Katrina and Willie and others. The doctor continued to suggest to her mind, things to prepare the way for a change of influences, by enlightening and instructing her now while her mind was clear and in this superior condition, and then asked her, if she must be

controlled, if it would not be better, if it were possible, to have a higher, purer, happier, and more intelligent or rational control. She said she would rather, if it could be so. Then on being advised, she looked about and inquired of those she saw, and described, and named, to find some one who would prevent the cruel and insane ones from returning to annoy her and the family. She soon said: "There are a great many spirits here who would be glad to come," and she again proceeded to give names and descriptions of persons long since deceased; some that she had never known, but were known by older persons present. But, she said, there is one the angels desire should come, and she wants to come. On being asked if she knew who it was, she said: "Her name is Mary Roff." Mr. Roff being present, said: "That is my daughter; Mary Roff is my girl. Why, she has been in heaven twelve years. Yes, let her come, we'll be glad to have her come." Mr. Roff assured Lurancy that Mary was good and intelligent and would help her all she could; stating further that Mary used to be subject to conditions like herself. Lurancy, after due deliberation and counsel with spirits, said that Mary would take the place of the former wild and unreasonable influence. Mr. Roff said to her: "Have your mother bring you to my house and Mary will be likely to come along, and a mutual benefit may be derived from our former experience with Mary." Thus reaching the sane mind of the girl and through her, the sane minds of a better class of spirits, a contract or agreement was made, to be kept sacred by the angels in Heaven and Heaven's agents in the flesh, by which a mortal body was to be restored to health; a spirit, unfortunate in earth life, with twelve years' experience in spirit life, to have an amended earthly experience, a child to be spiritualized and moulded into a fine medium, an unbelieving and scoffing city to be confounded, and the greatest truth the world has ever sought, established beyond doubt or cavil. How far the contract has been kept by the spirits and their faithful co-laborers here, the sequel will show.

The object of the visit now being attained, Dr. Stevens asked:

"How long do you want to stay in this heaven?"

She answered.

"Always sir."

"But you will come back for the sake of your friends?"

"Yes, sir."

"When will you come back?"

"At twelve o'clock."

"But the family will want rest. Can't you come sooner?"

"Yes, sir, I can."

"How soon can you come?"

"At nine o'clock, sir."

"Will you come at nine?"

"I will."

And so she did.

After nearly three hours of careful investigation, conversation, and the application of the laws of Spiritual science and harmony, Mr. Roff and the doctor retired, leaving the family satisfied that a new fountain of light and source of help had been reached. A new beam of truth reached and touched the hearts of the sorrowing family,—and to use the language of Mary Roff, "Dr. Stevens opened the gate for her," and for the inflowing of light where before was darkness.

On the following morning, Friday, Feb. 1st, Mr. Vennum called at the office of Mr. Roff and informed him that the girl claimed to be Mary Roff and wanted to go home. To use Mr. Vennum's words: "She seems like a child real home-sick, wanting to see her pa and ma and her brothers."

It now becomes necessary in the relation of this narrative to give a brief sketch of the life of

MARY ROFF.

The daughter of Asa B. and Ann Roff, was born on the 8th day of October, 1846, in Warren Co., Ind. The family moved in Nov. of the same year to Williamsport, Ind., thence in September, 1847, to Middleport, Ill., where they resided till June, 1857, when they removed to Victoria, Texas, in search of relief for a sick child. In March, 1858, they returned to Gilman and remained there and at Onarga, Ill., till the building of the Toledo, Peoria and Warsaw Railroad, when they returned to Middleport, Nov. 8th, 1859 and built the first house in the new town of

South Middleport, which is now a part of the city of Watseka, where they still reside.

In the spring of 1847, when about six months old, Mary was taken sick and had a fit, in which she remained several hours. After the fit, she became conscious and lay several days without the family having much hope of her recovery. In two or three weeks she seemed to have entirely recovered. A few weeks later she acted, on one occasion, like a child going into a fit. The pupils of her eyes dilated, the muscles slightly twitched but lasted but a few moments. From the age of about six months, she had these spells as described, once in from three to five weeks apart, all the time increasing in force and violence, until her tenth year, when they proved to be real fits, having from one to three and sometimes four or five of them within a period of three or four days, when they would cease, and she would enjoy good health until the next period approached. At these times, she for few days would seem sad and despondent, in which mood she would sing and play the most solemn music, (for with all the rest of her studies, in which she was considered well advanced, she had learned music,) and almost always would sing that beautiful song, "We Are Coming Sister Mary," which was a favorite song with her.

When she was fifteen years old, and the violence of the fits had increased, the parents say they could see her mind was affected during the melancholy periods prior to the fits. Dr. Jesse Bennett, now residing at Sparta, Wis., and Dr. Franklin Blades, now Judge of the Eleventh Judicial Circuit of Illinois, and resident of Watseka, were employed to attend her. Dr. N. S. Davis, of Chicago, Illinois, and several other prominent physicians, had examined her. They kept her in the water cure at Peoria, Illinois, under the care of Dr. Nevins, for eighteen months, but all to no purpose.

In the summer of 1864 she seemed to have almost a mania for bleeding herself for the relief, as she said, "of the lump of pain in the head." Drs. Fowler, Secrest and Pitwood were called and applied leeches. She would apply them herself to her temples, and liked them, treating them like little pets, until she seemed sound and well.

On Saturday morning, July 16th, 1864, in one of her desponding moods, she secretly took a knife with her to the back yard, and cut her arm terribly, until bleeding excessively, she fainted. This occurred about nine o'clock A. M. She remained unconscious till two o'clock P. M., when she became a raving maniac of the most violent kind, in which condition she remained five days and nights, requiring almost constantly the services of five of the most able bodied men to hold her on the bed, although her weight was only about one hundred pounds, and she had lost nearly all her blood. When she ceased raving, she looked and acted quite natural and well, and could do everything she desired as readily and properly as at any time in her life. Yet she seemed to know no one, and could not recognize the presence of persons at all, although the house was nearly filled with people night and day. She had no sense whatever of sight, feeling or hearing in a natural way, as was proved by every test that could be applied. She could read blind-folded, and do everything as readily as when in health by her natural sight. She would dress, stand before the glass, open and search drawers, pick up loose pins, or do any and all things readily, and without annoyance under heavy blindfoldings.

Near the time, in 1864, when she cut her arm while blindfolded, she took Dr. Trall's encyclopedia, turned to the index, traced the column till she came to the word "blood," then turned to the page indicated and read the subject through. On another occasion she took a box of her letters received from her friends, and sat down, heavily blindfolded by critical, intelligent, investigating gentlemen, examined and read them without error or hesitancy. When Rev. J. H. Rhea, Editor A. J. Smith, Mr. Roff and others misplaced and promiscuously arranged some of their own letters with Mary's, she at once proceeded to correctly draw out the intruded letters and examine them. If wrong side up, she would quickly turn them, and read aloud the address thereon, and throw violently away every letter not her own; and re-arranged

twenty or thirty letters in the order she desired to have them. Rev. J. H. Rhea was the Methodist minister in charge at that time; A. G. Smith was editor of the Iroquois county *Republican*, now editor of the Danville (Ill.) *Times*. She was also investigated by all the prominent citizens of Watseka at that time.

With the physicians her peculiar state or condition was called catalepsy. With the clergy it was one of the mysteries of God's providence, with which we should have little to do. With editors, who are obliged to be wise or silent, it was fits or some unaccountable phenomenon. All, with untiring effort, tried to solve the mystery, and learn what it was that produced such strange and wonderful manifestations. The editor of the Danville *Times*, in a recent issue writes:

"Now as to Mary Roff, it was our fortune to know the sweet girl, who was herself a cataleptic, and who died twelve years ago. Disease dethroned her reason and maddened her brain until she sought her own and others' lives, and the modest young lady was transformed into a screaming maniac. She had periods of exemption from raving, and thus her aberrant mind conceived fancies of the queerest hue, creating the most impossible beings for associates, and conversing with them, she maintained her own side of the conversation in a usual tone of voice, while imagination supplied her created associates with language and intelligence. When in this condition, her father and mother asserted the discovery that Mary could read a book with its lids closed, and they desired us to test the correctness of what they claimed. We therefore took from our side pocket a letter inclosed in an envelope, and holding it before her bandaged eyes, said to her, 'Mary, read the signature to that letter.' Immediately the proper name was pronounced."

After remaining in the clairvoyant state above related for three or four days, she came again to her normal condition and in good health as she usually was, except the fits. From this time she continued as she had been prior to cutting her arm. Her fits increased, and her parents were advised to place her in the insane asylum.

On July 5th, 1865, while her parents were at Peoria, Ill., on a three days' visit, she ate a hearty breakfast, and soon thereafter lay down on her bed, and in her usual health went to sleep. In a few minutes she was heard to scream, as was usual on taking a a fit. On approaching her bedside, they found her in a fit, and in a few moments she expired.

We now return and take up the original narrative where we left it, dating Feb. 1st, 1878, when it was first seen that Mary Roff had control of Lurancy's body, and teasing to go home. Could it be possible the gulf of death had been bridged! the gates of heaven left open? Had Mary, like Moses and Elias, returned to a transfiguration? Or, like the spirit of "one of the prophets," had she come with revelation to the grotto of darkness in this benighted Patmos? Were the unnumbered facts of scriptural ages repeating themselves now? Can we say with Job, "A spirit passed before my face?" Ezekiel and Isaiah talked with the departed, Saul conversed with Samuel, Paul and the shepherds with spirits in the air, and can we talk with Mary? And the friends of the family went up to see, and answered, "Yes!"

From the wild, angry, ungovernable girl, to be kept only by lock and key, or the more distressing watch care of almost frantic parents; or the rigid, corpse-like cataleptic, as believed, the girl has now become mild, docile, polite and timid, knowing none of the family, but constantly pleading to go home. The best wisdom of the family was used to convince her that she was at home, and must remain. Weeping, she would not be pacified, and only found contentment in going back to heaven, as she said, for short visits.

About a week after she took control of the body, Mrs. A. B. Roff and her daughter, Mrs. Minerva Alter, Mary's sister, hearing of the remarkable change, went to see the girl. As they came in sight, far down the street, Mary, looking out the window, exclaimed exultingly, "There comes my ma and sister Nervie!" the name by which Mary used to call Mrs. Alter in girlhood. As they came into the house, she caught them around their necks, wept and cried for joy, and seemed so happy to meet them. From this time on she seemed more homesick than before. At times she seemed almost frantic to go home. Finally some friends of the family insisted on their sending her to Mr. Roffs, which they reluctantly consented

to do; reluctantly because the girl was so much trouble and care as she had been all winter; so much so that Mrs. Vennum was nearly prostrated, and could not have survived the care and anxiety many months longer, under the same state of affairs, and they felt that it would be an imposition to send the girl to be cared for by strangers, and especially so by Mrs. Roff, as she was not able to take charge of and care for a girl that made so much trouble as this one had for Mrs. Vennum.

Mr. and Mrs. Roff, with their hearts ever full of the milk of human kindness, more ready to forgive than to censure, and braving the sneers and taunting innuendoes of an uneducated bigotry, with no other motive but one of mercy and kindness, opened their doors and hearts to receive the unfortunate girl with her new control, having no hope or desire for reward but in the sense of a just sympathy for right and truth. They remembered the precept, "Forget not to entertain strangers, for thereby some have entertained angels."

On the 11th day of February, 1878, they sent the girl to Mr. Roff's, where she met her "pa and ma," and each member of the family, with the most gratifying expressions of love and affection, by words and embraces. On being asked how long she would stay, she said, "The angels will let me stay till some time in May;" and she made it her home there till May 21st, three months and ten days, a happy, contented daughter and sister in a borrowed body.

After the girl was at Mr. Roff's, the Rev. Mr. Baker said to Mr. Vennum, "I think you will see the time when you will wish you had sent her to the asylum." Mrs. Jolly said if she ever came home she would be more trouble than ever. Another relative, more religious than humane, said, "I would sooner follow a girl of mine to the grave than have her go to Roff's and be made a Spiritualist." Dr. Jewett called it catalepsy No. 2, which is as definite and convenient in explanation of this case as is "humbug" in explanation of any newly discovered scientific truth unacceptable to popular ignorance. He said: "Humor her whims and she will get well." Some prudent, two-faced people would say, with a noncommittal air, "What strange freaks!" Others, with an exalted opinion of their wonderful perceptions, would say, "It is all put on," etc., etc. Yet none of the persons expressing such opinions have ever called to see the girl, or derived any information from those in charge of her.

The girl now in her new home, seemed perfectly happy and content, knowing every person and everything that Mary knew when in her original body, twelve to twenty-five years ago, recognizing and calling by name those who were friends and neighbors of the family from 1852 to 1865, when Mary died, calling attention to scores, yes hundreds, of incidents that transpired during her natural life. During all the period of her sojourn at Mr. Roff's she had no knowledge of, and did not recognize any of Mr. Vennum's family, their friends or neighbors, yet Mr. and Mrs. Vennum and their children visited her and Mr. Roff's people, she being introduced to them as to any strangers. After frequent visits, and hearing them often and favorably spoken of, she learned to love them as acquaintances, and visited them with Mrs. Roff three times. From day to day she appeared natural, easy, affable and industrious, attending diligently and faithfully to her household duties, assisting in the general work of the family as a faithful, prudent daughter might be supposed to do, singing, reading or conversing as opportunity offered, upon all matters of private or general interest to the family.

Three days after she came to Mr. Roff's, while looking at him and seeming to have been in a sort of retrospective revery, she asked, "Pa, who was it that used to say 'confound it?'" and laughing very heartily when she saw that he understood it to be himself, that being a common expression of his in the time of her girlhood, twelve to twenty years ago.

One day she met an old friend and neighbor of Mr. Roff's, who was a widow when Mary was a girl at home. Some years since the lady married a Mr. Wagoner with whom she yet lives. But when she met Mrs. Wagoner she clasped her around the neck, and said, "O Mary Lord, you look so very natural, and have changed the least of any one I have seen since I came back." Mrs. Lord was in

some way related to the Vennum family, and lived close by them, but Mary could only call her by the name by which she knew her fifteen years ago, and could not seem to realize that she was married. Mrs. Lord lived just across the street from Mr. Roff's for several years, prior and up to within a few months of Mary's death; both being members of the same Methodist church, they were very intimate.

Some days after Mary was settled in her new home, Mrs. Parker, who lived neighbor to the Roff's in Middleport in 1852, and next door to them in Watseka in 1860, came in with her daughter-in-law, Nellie Parker. Mary immediately recognized both of the ladies, calling Mrs. Parker "Auntie Parker," and the other "Nellie," as in the acquaintance of eighteen years ago. In conversation with Mrs. Parker, Mary asked, "Do you remember how Nervie and I used to come to your house and sing?" Mrs. Parker says that was the first allusion made to that matter, nothing having been said by any one on that subject, and says that Mary and Minerva used to come to their house and sit and sing, "Mary had a little lamb," etc. Mrs. Dr. Alter (Minerva) says she remembers it well. This was when Mr Roff kept the postoffice, and could not have been later than 1852, and twelve years before Lurancy was born.

One evening in the latter part of March, Mr. Roff was sitting in the room waiting for tea, and reading the paper, Mary being out in the yard. He asked Mrs. Roff if she could find a certain velvet head-dress that Mary used to wear the last year before she died. If so, to lay it on the stand and say nothing about it, to see if Mary would recognize it. Mrs. Roff readily found and laid it on the stand. The girl soon came in, and immediately exclaimed as she approached the stand: "O, there is my head-dress I wore when my hair was short!" She then asked, "Ma, where is my box of letters? Have you got them yet?" Mrs. Roff replied, "Yes, Mary, I have some of them." She at once got the box with many letters in it. As Mary began to examine them she said, O, "Ma, here is a collar I tatted! Ma, why, did you not show to me my letters and things before?" The collar had been preserved among the relics of the lamented child as one of the beautiful things her fingers had wrought before Lurancy was born; and so Mary continually recognized every little thing and remembered every little incident of her girlhood.

It will be remembered that the family moved to Texas in 1857. Mr. Roff asked Mary if she remembered moving to Texas or anything about it. "Yes, pa, and I remember crossing Red river and of seeing a great many Indians, and I remember Mrs. Reeder's girls, who were in our company," and other incidents and facts. And thus she from time to time made first mention of things that transpired thirteen to twenty-five years ago.

On the 19th of February Mr. Roff addressed the writer as follows:

"You know how we took the poor, dear girl Lurancy (Mary). Some appreciate our motives, but the many, without investigation and without a knowledge of the facts, cry out against us and against that angel girl. Some say she pretends; others that she is crazy; and we hear that some say it is the devil. * * * Mary is perfectly happy; she recognizes everybody and everything that she knew when in her body twelve or more years ago. She knows nobody nor anything whatever that is known by Lurancy. * * * Mr. Vennum has been to see her, and also her brother Henry, at different times, but she don't know anything about them. Mrs. Vennum is still unable to come and see her daughter. She has been nothing but Mary since she has been here, and knows nothing but what Mary knew. She has entered the trance once every other day for some days. She is perfectly happy. * * * You don't know how much comfort we take with the dear angel."

The child has often said she likes Dr Stevens next to her pa, because he opened the gate for her to come in, and because he has done so much for her pa and ma, and her brothers, and for Lurancy's body, and feeling that gratitude, she wrote him by permission of the parents, on the 20th of February, in which she said:

"I am yet here. * * Frank is better. * * Nervie is here for dinner; Allie Alter is going to stay all night; Mrs. Marsh was here to-day and read a beautiful letter to us. I wish you could spend the evening with us. * * I would like to have your picture to look at. * * Please write to pa when you get time. * * We all send our love

to you. * * I like it here very much, and am going to stay all the time. * * * I went to heaven and staid about an hour. * * It seems a long time since I saw you. * * Forget me not. Good night.

MARY ROFF.

She wrote the doctor again on February 31st, of which the following is an extract:

"I have just finished a letter to brother Frank. He went back to his store feeling quite well. The boys have gone out to play for a dance. * * * In the evening I went to heaven, and I saw some of the beautiful things, and talked with the angels, * * * and be sure I don't forget when I go to heaven and come back. * * * Fear the Lord and depart from evil'—Prov. 3d: 7th.

MARY ROFF.

It may here be said that it was frequently the case that when Mary went to heaven, as she called it, other spirits sometimes, by permission, would come and present themselves, and speak freely their own language and sentiments. Mr. Roff writes under date of March, as follows, of a communication through another young lady at his house. The medium's name I reserve because I have no license to use it:

"A lady came through —— at our house, who claimed to have lived and died in Tennessee, and says she was afflicted from eight years of age till twenty-five, when she died with a similar disease, and in a similar way that Mary died. She says that Mary has control of Lurancy Vennum, and will retain control till she is restored to her normal condition, when Mary will leave. Mary is happy as a lark, and gives daily, almost hourly, proofs of being Mary's intelligence. She don't recognize Lurancy's family or friends at all. She knows and recognizes everything that our Mary used to know, and nothing whatever of what the Vennum girl knows. She now enters the trance without any rigidity of the muscles whatever, very gently, and at her own will, describes heavenly scenes, etc., etc. We think all will be well, and Lurancy restored to her orthodox friends yet. * * Some of the relatives are yielding by Mary's calling their attention to things of thirteen years ago, that transpired between her and them. It wakes them up. * * It is wonderful. * * It would take a volume to give the important items that have occurred."

Mrs. Dr. Alter, under date of April 16th, 1878, writes of Mary as follows:

"My angel sister says she is going away from us again soon, but says she will be often with us. She says Lurancy is a beautiful girl; says she sees her nearly every day, and we do know she is getting better every day. Oh, the lessons that are being taught us are worth treasures of rare diamonds; they are stamped upon the mind so firmly that heaven and earth shall pass away before one jot or one tittle shall be forgotten. * * * I have learned so much that is grand and beautiful, I cannot express it; I am dumb. * * A few days ago Mary was caressing her father and mother, and they became a little tired of it, and asked why she hugged and kissed them. She sorrowfully looked at them, and said, 'Oh, pa and ma! I want to kiss you while I have lips to kiss you with, and hug you while I have arms to hug you with, for I am going back to heaven before long, and then I can only be with you in spirit, and you will not always know when I come, and I cannot love you as I can now. Oh, how much I love you all!' "

Mary writes to Dr. Stevens, in an envelope with Mr. Roff, under date of May 7th, as follows:

DEAR DOCTOR:—I thought I would write you. I am at Aunt Carrie's; am going to take dinner with her. * * Yesterday I went and spent the day with Mrs. Vennum. She had a dreadful headache and I rubbed it away. Pa is quite busy in his office to-day. Ma is feeling a good deal better. * * I am feeling quite well, except my breast hurts me some to-day. It commenced hurting me last night. * * I treat ma in the morning and Nervie at night for hard colds and cold feet. We all went to the Reform Club last Saturday. Aunt Carrie's essay was splendid, and very affecting, * * We all read that letter in the RELIGIO-PHILOSOPHICAL JOURNAL from your daughter, and liked it very much.

MARY ROFF.

In the same letter Mr. Roff writes:

"I want to give you a little scene; time, Monday morning, May 6th; place, A. B. Roff's office, Watseka; present, A. B. Roff at table writing; Frank Roff at the table at the right of A. B. R.; door behind A. B., and a little to the left; enters unheard the person of Lurancy Vennum; places her arm around the neck of A. B. Roff, kissing him and saying, 'Pa I am going with Mrs. Vennum to visit to-day;' A. B. Roff looks around and discovers standing in the door Mrs. Vennum, Lurancy's mother, looking on the scene. The girl then bade an affectionate good-by to Frank; A. B. R. asks: 'How long will you stay?' She replies, 'Till two or three or o'clock.' Mrs. Vennum then said to Mr. Roff: 'If she does not get back at that time, don't get alarmed, we will take care of her.' Exit Mrs. V. and the girl. You don't know how my heart aches for that poor mother, yet she is much happier than she was last winter with Lurancy as she was." * *

On May 7th, the day of writing the last letter, Mary called Mrs. Roff to a private

room, and there in tears told her that Lurancy Vennum was coming back. She seemed very sad, and said she could not tell whether she was coming to stay or not; that if she thought she was coming to stay, she would want to see Nervie and Dr. Alter and Allie, and bid them good-by. She sat down, closed her eyes and in a few moments the change took place, and Lurancy had control of her own body. Looking wildly around the room she anxiously asked:

"Where am I? I was never here before."

Mrs. Roff replied.

"You are at Mr. Roff's, brought here by Mary to cure your body."

She cried and said:

"I want to go home."

Mrs. Roff asked her if she could stay till her folks were sent for.

She said:

"No."

She was then asked if she felt any pain in her breast. (This was during the period that Mary was suffering pain in the left breast; continually holding her hand, pressing it.) She replied:

"No, but Mary did."

In about five minutes the change was again made, and Mary came overjoyed to find herself permitted to return, and called, as she often had, for the singing of her previous girlhood's favorite song, "We are Coming Sister Mary."

The child seemed possessed of all the natural affection for the family that a daughter and sister of fine feelings and cultivated tastes might be supposed to possess, after an absence of twelve years, and she often took occasion to demonstrate that affection by endearing names and kindly words.—When walking with Mrs. Alter, her sister Nervie as she called her, she would say, "Nervie, my only sister, put your arm around me." Or, "Come Nervie, put your arm around me and we will take a little walk in the garden or the grove, for I cannot be with you much longer and I want to be with you every minute I can." When Mrs. Alter would ask her when or where she was going, she would say "The angels tell me I am going to heaven, but I don't know just when. O, how I wish you could live here at home with us as you used to when I was here before." She thought a great deal of Dr. Alter, the husband of her sister, but could hardly seem to realize that Nervie was married and had a family for eleven years. She said when she got into this body she felt much as she did when she was here twelve years ago This body seemed as natural to her as though she had been born with it, yet she could not do with it as she would like to. She did not seem to realize at first, but this was her own original, physical body, until the angels explained it to her, and she had received information and instructions from her parents, sister, brother and friends about it. So natural did it seem to her, after knowing all the facts, that she could hardly feel it was not her original body born nearly thirty years ago.

In conversation with the writer about her former life, she spoke of cutting her arm as heretofore stated, and asked if he ever saw where she did it. On receiving a negative answer, she proceeded to slip up her sleeve as if to exhibit the scar, but suddenly arrested the movement, as if by a sudden thought, and quickly said, "O, this is not the arm; that one is in the ground," and proceeded to tell where it was buried, and how she saw it done and who stood around, how they felt, etc., but she did not feel bad. I heard her tell Mr. Roff and the friends present, how she wrote to him a message some years ago through the hand of a medium, giving name, time and place. Also of rapping and of spelling out a message by another medium, giving time, name, place, etc., etc., which the parents admitted to be all true. I heard her relate a story of her going into the country with the men, some twenty odd years ago, after a load of hay, naming incidents that occurred on the road, which two of the gentlemen distinctly remembered.

In one of those beautiful trances which rendered her entirely oblivious to all physical surroundings, appearing in a state of happy ecstasy, and, so far as manners and movements are concerned, perfectly normal and graceful, with visions and senses fully open, she went to heaven as she called it, in company with another young lady in like condition, whose name must be reserved until the wonderful history she is making,

shall be made public by the consent of all. They saw and conversed about the beautiful scenes before them, pointing out individuals, giving names, relationship, histories facts, etc., describing places and things. Mary pointed out and described some with titles of Royalty, such as Mary Queen of Scotts, Henry IV, King of France, and others of equal note, showing a rich biographical and historical reading or experience and acquaintance in spirit-life. Then bowing low, and kneeling with hands folded, and heads together, as if in the most devout and solemn devotion remained in listening silence for some time, then rising, the unnamed girl said:

"He came to bless, didn't he Mary? a bright, beautiful, angel."

After talking of the different classes they were observing, and the "lovely children" attracting so much of their attention, Mary seemed to take in her arms a very little, tender infant and said: "This is Sister Nervie's baby; how sweet and beautiful it is. Don't you think it is a sweet little angel?" The other, in softest accents said, "Yes, but it seems to me they are all too pure to be touched by such as we," and after some time the babe was carefully handed back to the care of the angels. Mrs. Alter, who was present, had recently lost by death, a beautiful babe and had scarcely recovered from her confinement. The whole scene was one of uncommon interest, very affecting and impressive beyond description.

For the discovery of facts unknown to others, Mary seemed remarkably developed. One afternoon, she, with much concern and great anxiety, declared that her brother Frank must be carefully watched the coming night, for he would be taken very sick, and would die if not properly cared for. At the time of this announcement he was in his usual health, and engaged with the Roff Bros.' band of music up town. The same evening, Dr. Stevens had been in to see the family, and on leaving, was to go directly to Mrs. Hawks, far off in the Old Town, and the family so understood it. But at about nine and a half o'clock the same evening, Dr. Stevens returned unannounced to Mr. Marsh's, Mr. Roff's next neighbor, for the night. At two o'clock in the morning Frank was attacked with something like a spasm and congestive chill, which almost destroyed his consciousness. Mary at once saw the situation as predicted, and said, "Send to Mrs. Marsh's for Dr. Stevens. "No, Dr. Stevens is at Old Town," said the family. "No," said Mary, "he is at Mr. Marsh's; go quick for him, pa." Mr. Roff called, and the doctor, as Mary said, was at Mr. Marsh's. On his arrival at the sick bed, Mary had entire control of the case. She had made Mrs. Roff set down; had provided hot water and cloths and other necessaries, and was doing all that could be done for Frank. The doctor seconded her efforts and allowed her to continue. She saved her brother, but never made a move after the doctor's arrival, with out his co-operation or advice.

Mary often spoke of seeing the children of Dr. Stevens in heaven, who were about her age and of longer residence there than herself. She said she was with them much, and went to his home with him. She correctly described his home, the rooms, furniture, gave names and ages of his children, and as evidence of her truthfulness, told of a remarkable experience of Mrs. E. M. Wood, one of the doctor's married daughters, which, on account of its peculiar features, and the faith of some of the relatives was not intended for the public, yet was a beautiful evidence of angel guardianship. She stated the story minutely, saying that was where and when she got Mrs. Woods' name, for she was present with others she named.

The doctor's daughter Emma Angelia, who had been in spirit-life since March 10th, 1849, sought through Mary to take the body she was controlling and go home with her father to Wisconsin, to visit the family for a week, and Mary was disposed to let her do it; she asked Mr. and Mrs. Roff if she should let Emma Stevens have the body for a week to go with her father to see and be with her mother, sisters and brother, so they could realize it was Emma? But no one thought it advisable.

To show the ease with which Mary controls, or goes in and out, as it is said, and the perfect medium the body of Lurancy is, a single instance will suffice. On the 21st day of April, in the parlors of Mrs. Roff, in the presence of Mr. and Mrs. Roff, their

hired woman Charlotte, Doctor Steel and wife, Mrs. Twing, of Oregon, Mrs. Alter, Mr. and Mrs. M——, and the writer, manifestations of a very peculiar and happy character occurred. Mary being the last one to join the company in the parlor, took the only vacant seat, next a gentleman friend. Dr. Steel became influenced by a brother of one of the persons present, and made a very striking address, with a good deal of energy and pathos. On his becoming disentranced and entering into the general conversation, Mary voluntarily disembodied her controlling power, and leaving the girl's form like a corpse, with the head resting against the shoulder of her friend, immediately took control of Dr. Steel, and in every possible way required proved it to be herself, she then through that manly form, turned in a jovial way and laughed at the position of the seemingly untenanted body and its limp condition, with a pleasant jest at the friend who supported it. She soon, however, returned to her own proper control and seemed to enjoy the trick she had played, in the control of the gentleman.

In a few moments she appeared peculiar, and calling the hired woman to follow her, they left the room. Soon she returned clad in an old-fashioned way, with gown, cap, cape and spectacles, etc., leaning on the arm of Charlotte as if bowed down with many years. Not one trace of the girl could be seen save in the youthful skin of the face. Taking a seat in the old arm chair, she began to talk as an old lady of olden times might be supposed to do, representing herself as the grandmother of Charlotte, giving her name, inquiring after all the relatives, old and young, asking by name for those belonging to families the girl could have known nothing about. Said she died of cancer near the right eye and temple; called for tepid water and soft cloth, which being furnished, proceeded in the most natural manner to bathe and dress the cancer. She called for food and ate it, apparently without teeth, smoked after it, as she used to do, because her food always hurt her if she did not. She asked for knitting work. It being furnished, she found fault because the knitter did not know how to knit. Raveling out and taking up again she knit, at the same time telling Charlotte how to knit without looking at it. She next asked for mending and other things to do, looked at the fabric of the ladies' dresses, asking the prices, etc., etc. She looked out at the windows, remarked how pleasant a place it was, and so continued for a full hour, never for a moment showing any sign of deception, but a veritable, honest, experienced domestic old lady. Numerous other personations might be related but this is sufficient.

When inquired of as to form materialization she said it was a truth, though she had never tried it because she did not know how, but should learn how when she found an opportunity.

During her stay at Mr. Roff's her physical condition continually improved, being under the care and treatment of her supposed parents and the advice and help of her physician. She was ever obedient to the government and rules of the family, like a careful and wise child, always keeping in the company of some of the family, unless to go into the nearest neighbors across the street. She was often invited and went with Mrs. Roff to visit the first families of the city, who soon became satisfied that the girl was not crazy, but a fine, well-mannered child.

The manner in which she acted for a considerable time after coming into Mr. Roff's family was very strange to many. Sitting down to the tea-table on one occasion, Mrs. Roff asked:

"Now, Mary, what shall I help you to?"

She answered:

"O, nothing, I thank you, ma, I'll go to heaven for my tea."

Suiting the action to the word, off she went into a quiet trance or to heaven as she termed it, and so remained till the family had eaten, when she returned to her normal state. Being again asked, she said she had been to tea, and the question was put:

"Mary, what do you eat, and how do you eat it?"

Her answer was:

"O ma, if I could tell, you could not understand it."

And thus for some time she only ate in that way, except a very little occasionally, to pacify the anxious family. As her system

became in better condition, she ate more freely, and for many weeks toward the last she ate. drank and slept as a healthy person should.

As the time drew near for the restoration of Lurancy to her parents and home, Mary would sometimes seem to recede into the memory and manner of Lurancy for a little time, yet not enough to lose her identity or permit the manifestation of Lurancy's mind, but enough to show she was impressing her presence upon her own body.

On being asked, "Where is Lurancy?" she would say, "Gone out somewhere,' or, "She is in heaven taking lessons, and I am here taking lessons too."

On Sunday, May 19th, about half past four o'clock, P. M., Mr. Roff and Mary were sitting in the parlor, Henry Vennum, Lurancy's brother, being in the sitting room, another room and hall between. Mary left control, and Lurancy took full possession of her own body. Henry was called in and she caught him around his neck, kissed and wept over him, causing all present to weep. At this juncture, Mr. Roff was called and asked Lurancy if she could stay till Henry could go and bring her mother (she had expressed a desire to go and see her father and mother). She said "No," but if Henry would go and bring her, she would come again and talk with her. She immediately left and Mary came again. When Mary was asked where she had been? she replied, "I have seen Doctor Stevens and he looks as good as ever again."

Mrs. Vennum was brought within an hour, and on her arrival, Lurancy came into full control, when one of the most affecting scenes ever witnessed took place. Mother and daughter embraced and kissed each other, and wept until all present shed tears of sympathy; it seemed the very gate of Heaven.

On the morning of May 21st, Mr. Roff writes as follows:

"Mary is to leave the body of Rancy today, about eleven o'clock, so she says. She is bidding neighbors and friends good-by, Rancy to return home all right to-day. Mary came from her room up stairs where she was sleeping with Lottie, at ten o'clock last night, lay down by us, hugged and kissed us, and cried because she must bid us good by, telling us to give all her pictures, marbles and cards, and twenty-five cents Mrs. Vennum had given her, to Rancy, and had us promise to visit Rancy often. She tells me to write to Dr. Stevens as follows: 'Tell him I am going to heaven, and Rancy is coming home well. She says she will see your dear children in spirit life; says she saw you on Sunday last.' * * She said last night, weeping, 'O pa, I am going to heaven to-morrow at eleven o'clock, and Rancy is coming back cured, and going home all right.' She talked most lovingly about the separation to take place, and most beautiful was her talk about heaven and her home."

Mrs. Alter writes:

"When the day came, and the angels told Mary that Lurancy was coming to take full possession of her own body, it seemed to make her feel very sad. She went to the residences of Mr. L. C. Marsh and Mr. M. Hoober, to say good-by, telling them the angels had said the body was cured, and Lurancy was coming to go home and live with her parents again all well, yet she says, 'I feel sad at parting with you all, for you have treated me so kindly; you have helped by your sympathy to cure this body, and Rancy can come and inhabit it.'"

This shows that the angels can help the children of earth. Mr. M. Hoober being a pious christian gentleman, and loving Mary for her sweet influence in his family, came into the room and asked if she would like to sing with him and his good wife. She said:

"Yes, I am so sad, but when I go to heaven all tears will be wiped away, and I will be happy."

After singing they all knelt down, and Mr. Hoober made a very affecting prayer, saying, "If it can be that an angel is in our midst, and about to leave us to go and join her own in spirit-life, will God in his goodness allow her to bear a message of love to my own angel father and loved ones, who may, for all we can see, be hovering around our household at this moment." He hoped we would all be better and wiser, and when Lurancy should come back to her normal condition, would be better for the strange and new lessons she has learned.

Mary had sent word to her sister Nervie to come to her father's to stay an hour with her, to say good-by, and when Rancy should come back at eleven o'clock, to take her to Mr. Roff's office, and he would go to Mr. Vennum's with her. Mary said: "I will

come in spirit as close to you as I can, and comfort you in sorrow, and you will feel me near you sometimes."

When eleven o'clock came she seemed loth to go or let Raucy come back. Mrs. Alter started to go home and Mary started with her. When in the yard, Mrs. A. said, "Mary, you have always done as you said you would, but as I don't understand these things, will you please let Lurancy come back just now, and then you can come again if you want to." Mary said: "Yes, I will," and she kissed mother and sister good-by.

A voice said, "Why, Mrs. Alter, where are we going?" Then in a breath, "Oh, yes, I know, Mary told me!"

On the way they met Mrs. Marsh and Mrs. Hoober, who were the nearest neighbors and Mary's favorite friends; Lurancy did not seem to know them, but remarked, 'Mary thinks so much of these neighbors." Then turning to Mrs. Alter, with whom Lurancy had been but slightly acquainted two years ago, she said, "Mrs. Alter, Mary can come and talk to you nearly all the way home, if you want her to, and then I will come back." She spoke, and appeared like one slightly acquainted. Mrs. Alter said "I have trusted you in the past, and of course I would love to talk with my sister."

The change was again made, and Mary said, "I do love to be with you so much."

She talked lovingly, and gave good advice about many things and family matters. The final change now took place at the time predicted, and Lurancy stated she felt something as though she had been asleep, yet she knew she had not. On reaching Mr. Roff's office, she addressed him as Mr. Roff, and asked if he would take her home, which he did.

May 22nd, Mr. Roff writes me as follows:

"Thank God and the good angels, the dead is alive and the lost is found. I mailed you a letter yesterday at half past ten o'cock A. M., stating that Mary had told us she would go away, and Rancy return at eleven o'clock the 21st of May. Now I write you that at half past eleven o'clock A. M., Minerva called at my office with Rancy Vennum, and wanted me to take her home, which I did. She called me Mr. Roff, and talked with me as a young girl would, not being acquainted. I asked her how things appeared to her—if they seemed natural. She said it seemed like a dream to her. She met her parents and brothers in a very affectionate manner, hugging and kissing each one in tears of gladness. She clasped her arms around her father's neck a long time, fairly smothering him with kisses. I saw her father just now (eleven o'clock). He says she has been perfectly natural, and seems entirely well. You see my faith in writing you yesterday morning instead of waiting till she came."

The Watseka *Republican* says:

"The meeting with her parents at the home was very affecting, and now she seems to be a healthy, happy little girl, going about noting things she saw before she was stricken, and recognizes changes that have since taken place. This is a remarkable case, and the fact that we cannot understand such things, does not do away with the existence of these unaccountable manifestations."

The Danville (Ill.) *Times*, in speaking of this case, says:

"Mr. and Mrs. Roff are Spiritualists, and stoutly maintain that their daughter's ability to penetrate closed books and letters in the manner indicated, was imparted by the inhabitants of an unseen world. We have no fixed opinion as to whether Spiritualism is false or true. Certain it is, that occurrences are upon record which are hard to explain upon any natural hypothesis, but attributable to spirits' aid. Let those say who know, for we do not. In spite of all opposition, Spiritualists have increased in numbers, nor are they confined to the illiterate classes, but embrace poets, scholars and statesmen. Let us hope the unharmful truth will early assert a glorious reign, and illuminate the darkened understanding of men."

The Iroquois county (Ill.) *Times*, under the head of "Mesmeric Mysteries," and in reference to Lurancy Vennum, says:

"Mr. and Mrs. Roff kindly offered to take charge of her until her mind would change, and she would become well again. She went there in February, and remained till about three weeks ago. Since then she has been Lurancy Vennum, and is healthy and full of intelligence. * * It was hard for even the most skeptical not to believe there was something supernatural about her. If she was not prompted by the spirit of Mary Roff, how could she know so much about the family, people with whom she was not acquainted, and whom she had never visited? * * No stranger would have suspected her of being the victim of disease, though her eyes were unusually bright. * * There are yet numberless mysteries in this world, though science has dissipated many wonders, and philosophy has made plain many

marvels. There is much that is unaccountable in the action of spiritualistic mediums, and they do many things that puzzle the greatest philosophers. Skeptical and unbelieving as we are, and slight as our experience has been, we have seen enough to convince us that Spiritualism is not all humbug. The case of Lurancy Vennum, a bright young girl of fourteen years, has been the subject of much discussion in Watseka during the past year, and there is a good deal in it beyond human comprehension."

The subject of this article had become familiar with the writer during the several months she was under his advice and the more kindly care and sympathy of Mr. Roff's family, speaking with him freely upon every subject necessary to her good and the courtesies of association, always, however, in the presence of members of the family. On Sunday, the second day of June, he met her with her parents at the house of a friend, who lived nearly two miles from Mr. Vennum's. Lurancy was introduced to him by Mr. Vennum. She seemed to be an entire stranger, and for two hours remained like a timid, unacquainted child. The next day, June 3rd, without notice to any one, the writer went to the house of a noted attorney, and as he entered the gate, Lurancy came out the door, stopped on the steps and said, "How do you do, Doctor? Mary Roff told me to come here and meet you. Somehow she makes me feel you have been a very kind friend to me;" and she would not let him into the house till she had delivered a long message from Mary. Since the last interview he has seen her several times, and she seems easy, affable, and as a young lady should.

On the 25th of June she wrote a beautiful letter, by the consent of her friends saying among other things:

"Dear Doctor, I am feeling quite well to-day. I was up to Mrs. Alter's to-day; she is very well at present. This afternoon I called at Mr. Roff's office, and had quite a long talk with him; but of course it was about the loving angels that you and I love so well. Let them twine around your neck their arms and press upon your brow their kiss. * * Well, Doctor, you have many dear friends in this city who love you much. I saw Mrs. M——. She said she would have died if it had not been for you, and you know about Mrs. I——. We know you saved her life. * * Kiss your loving wife for me, and tell her we shall all meet in heaven if not on earth. * * I shall visit Mrs Roff to-morrow. * * I shall have my picture taken and send it to you in my next letter. I get up early and take the morning air. I should like to have you write a line to me. Your friend,

LURANCY VENNUM.

This letter, written in pencil, is very different in its make-up and penmanship from those written by the same hand, signed by Mary Roff, and gives evidence of another mind.

Since penning the foregoing article, the writer has received the following letter from the mother of Lurancy, through the politeness of Mr. Roff:

WATSEKA, ILL., July 9th, 1878.

DEAR FRIEND:—Mary L. Vennum is perfectly and entirely well, and perfectly natural. For two or three weeks after her return home, she seemed a little strange to what she had been before she was taken sick last summer, but only, perhaps, the natural change that had taken place with the girl, and except it seemed to her as though she had been dreaming or sleeping, etc. Lurancy has been smarter, more intelligent, more industrious, more womanly and more polite than before. We give the credit of her complete cure and restoration to her family, to Dr. E. W. Stevens and Mr. and Mrs. Roff, by their obtaining her removal to Mr. Roff's, where her cure was perfected. We firmly believe that had she remained at home, she would have died, or we would have been obliged to send her to the insane asylum, and if so, that she would have died there, and that further, that I could not have lived but a short time with the care and trouble devolving on me. Several of the relatives of Mary Lurancy, including ourselves, now believe she was cured by spirit power, and that Mary Roff controlled the girl.

MRS. LURINDA VENNUM.

On the 10th of July Mr. Roff writes:

DEAR DOCTOR:—Mr. Vennum is out of town, but I have often talked with him, and I know his opinion, often expressed, that Lurancy and her mother would both have died if we had not taken the girl; he gives all credit to yourself and us for it. He believes it was spirit agency that did the work. Lurancy is in perfect health, and "much more womanly than before" (so her mother says). She says she used to romp and play with her brothers, and with the horses, etc. Now she is steady; you can hardly imagine how the dear girl loves those who saved her. She sends you a letter to-day, but thinks it a little strange you have not answered her last letter.

Yours, etc.,

A. B. ROFF.

In the letter referred to above, the child writes:

I am quite well, and much obliged that you showed my letter to your dear wife. I am sure there is nothing for me to be ashamed of. * * I was down to Mr. M's store, and he told me how you saved his wife's life, and they appreciate it. Will you want me to give you my description of heaven? I will sometime, when there are but few present. I can't write it, for I make so many mistakes. I made a short call at Mrs. Alter's. * * Please ask your daughter to write to me. Can't you bring your wife when you come? Poor Mr. Wickersham still lives. We should pity such mortals. My aunt says I know all that has transpired, but none know but the angels and you. Your friend,

MARY L. VENNUM.

On the evening of the 16th of July, 1878, in the parlors of Asa B. Roff and his wife, we, the undersigned, met and listened to the careful reading and consideration of the foregoing narrative, and declare it to be entirely true and correct in every respect; and further, that now after eight weeks of home life, Lurancy Vennum remains well and sound in body and mind.

ASA B. ROFF,
ANN ROFF,
THOMAS J. VENNUM.
LURINDA VENNUM.

WATSEKA, Iroquois Co., Ill.,
July 18th, 1878.

TO THE READER:—The writer has collated the foregoing facts from a mass of interesting incidents, which might be much enlarged upon, but he is satisfied with the few incidents that involve principles hitherto discussed by the philosophic world, and sends them out to make a chapter in the literature of Spiritualism. He has this day seen the family, including the subject of the narrative. Mrs. Vennum has gone to Indiana for a two weeks' rest and visit, and left Lurancy in charge of the family and house, a healthy, happy, noble girl.

E. WINCHESTER STEVENS.
July 19th, 1878

## MARY LURANCY VENNUM.

**Views of Prominent Spiritualists in Reference to the Manifestations through her Organism, as Detailed in the Foregoing Narrative.**

In reference to the case of angelic incarnation (Mary Roff and Lurancy Vennum) reported by Dr. Stevens, there is no need of indorsement or comment by Scientists, on such facts so well reported. When the sun shines we need no professor of optics to teach us the fact.

One such example of angel visitations to earth, would enlighten all the world, if it were not for the stubborn hostility to truth of the materialistic press and fossilized church, which causes the systematic suppression and concealment of such information from the people, and imposes upon all who are really enlightened the duty of aiding in the diffusion of this narrative. I think that every Spiritualist should purchase as many copies of this remarkable narrative as he can afford, and distribute them among honest inquirers.

I would add a word in reference to the marvelous fact of spirit exchange or transfer of souls between two bodies. All spiritualists are familiar with the trance mediumship in which one from the Spirit world occupies a human body while the spirit of that body is either resting quietly, or, as has happened in some cases, gone out to obsess another body. Experience shows that this is not a hazardous or unnatural thing, but it is very strange to those who have not learned the rudiments of spiritual science. By way of explanation I would say that spirit is far more easily transferred than matter, and that the exchange of souls between Mary Roff and Lurancy Vennum is no more marvelous to those who understand it than the pouring of a quart of water from a full pitcher into one just emptied.

The spiritual potency of a dose of medicine of any kind (morphine, quinine or any other drug) held in the hands by any one who is not of a hard temperament, will pass up the arm and pervade the whole person. It may also be arrested in its progress at the arm and by a few dispersive passes thrown out of the body entirely; or it may be transferred by contact into the person of another individual, thus relieving the one who first felt it of the drug symptoms.

As the psycho-physiological effects are so easily transferred, and as pains are often transmitted from one who is suffering them to a healing operator whose touch gives relief—psychic impressions are still more easily transferred. The intense melancholy

or joy felt by one individual is often suddenly transferred to another even without touch, at the first approach of a sympathetic person.

But personal presence is not necessary. A letter held by a psychometer on the forehead will give the entire force of the emotions of the writer and a consciousness of his whole character, which is vividly felt. Sometimes the impression is so complete that the psychometer becomes lost in the character, and actually personates it;—as in Boston thirty-four years ago, an intellectual lady, in describing Mr. Clay under the influence of his autograph, at length lost her identity and assuming the dignity of Mr. Clay, declined to be catechised any longer as to her impressions. Mr. Clay was then living.

The extremely impressional or sensitive individual, may thus take on any character by merely coming into psychometric rapport with it, and for a time personate the individual, giving a very good embodiment of his character. Indeed a considerable portion of that which has been considered spiritual obsession is of this sympathetic or psychometric character, and is sometimes a tolerable expression of the spirit's sentiments, although the spirit may have nothing to do with it. The same sympathetic sort of quasi-obsession may take place concerning living individuals, and the psychometric medium may personate and speak or write for a living individual, as in the case of a girl in Ohio, who at the same sitting wrote a prescription from Dr. Hahnemann, the founder of Homœpathy and another from Dr. Hill, a living physician.

Thus a spiritual transfer of thought may take place by receptivity, when the party supposed to speak, is entirely passive. But when that party is active his psyschic power and personality are transmitted far more effectively even when the recipient is not endeavoring to receive them. Dr. Brittan tells of his own success in projecting his spirit so as to be seen and recognized by persons at a distance, and Dr. Jno. F. Gray of this city, a distinguished physician, by making the effort to look into the condition of a patient whom he could not conveniently visit, made so strong an impression on the man (who was not expecting him, that he firmly insisted that Dr. Gray did visit him and stand by his bedside where he saw him) and remarked on the strangeness of the fact that Dr. Gray would come to see him and walk off without saying anything. Hundreds of such cases are reported in spiritual literature, as well as similar cases in which the party came out of himself spiritually, has like Swedenborg visited the Spirit-world and seen his friends, or has seen and described others to the satisfaction of their surviving friends.

It is quite a familiar old story for the last hundred years that clairvoyants in mesmeric somnambulism visit distant places and describe them minutely; and the Spirit world has often been described by the somnambulists who have visited it.

There is nothing in this "Watseka wonder" which is not illustrated by parallel facts and experiments, although they are but little known to the world. But in none other do we find so satisfactory an array of public and private events, combined with the peculiar angelic beauty of sentiment which is displayed and which is so honorable to all concerned. A deeply interesting volume might be made by compiling these authentic narratives.

So easy is the interchange between the two contiguous worlds, that spirits have often eaten of earthly food in their materialization, which has disappeared forever as their new bodies vanished, and, on the other hand, living women, like Mollie Fancher, of Brooklyn, have been spiritually fed while fasting for many months and been thus sustained in health like Mary Roff. "I have food which ye know not" is the language that may often be used by spiritual extatics.

This Watseka case is interesting as an illustration of the elevated and beautiful nature of spirit communion, and the gradual elevation of mankind by its increasing frequency and power. The "communion of saints" which orthodoxy has failed to realize is to become hereafter a grand factor in human elevation, and, as the centuries roll on, the still *accumulating* power of the Spirit-world, organized for earthly labors of love and aided by the increasing spirituality of mankind, will surround our lives with sweet influences as if we were breathing another atmosphere, and standing in the presence of all that is holy.

J. R. BUCHANAN.

No. 1 Livingston Place, New York.

## Views of D. P. Kayner, M. D.

There gathers around the case given to the public through the RELIGIO-PHILOSOPHICAL JOURNAL, under the above heading, an unusual amount of interest. Being personally well acquainted with Mr. A. B. Roff and his family, and having some acquaintance with Dr. Stevens, and knowing they are not persons who would in any manner lend themselves to a deception in this matter, it assumes increased proportions in its importance as a wonderful phenomenon in which are displayed many principles relating to the spiritual philosophy; notably among which are first, the effects of bodily disease in favoring the influence of uncongenial or undeveloped controls; secondly, the influence of cultivated and properly directed mesmeric power in changing those

controls for more congenial ones; and, third, while thus healing the physical body through changing the controls, and apparently changing the individuality of the person controlled, giving a spirit, who had through a similar disease been deprived of a full earth experience, an opportunity to enter again into those earthly relations and increase her experience amid earthly surroundings. Taken all together, it is one of the best authenticated illustrations of the phenomena and philosophy of Spiritualism among the millions of phenomena which have been presented to the world, and the solution of the complex problems of the philosophy of life, embodied in the phases presented, will greatly tend to elucidate life's many mysteries.

That certain diseases, as epilepsy or catalepsy, predispose to render the subject easy of control by undeveloped spirits, seems to have been settled by this case. The changed polarity of the brain-magnets, deranges the harmonious control of the individual spirit over its body by temporarily suspending the connection, and blending of the action of the spirit body or soul with the physical body, through which the manifestations of mind are shown. In this condition another spirit having sufficient knowledge of the psychic laws may form a connection with the external organs of the mind, either by acting directly upon the brain itself, or seizing upon the spirit body of the individual thus affected, and through that, by taking possession of the brain and its organs, hold control of the mind; and, acting upon any of the faculties at will, sway the thoughts, words and actions of the individual, thus said to be "obsessed" at their pleasure.

Another important lesson derived is, that calm, cultivated and properly directed mesmeric power is capable of changing the control and, in a manner, of influencing and directing the operations of minds in the mundane and supramundane spheres. In this we can begin to see some of the philosophy of "the gift of healing."

The spirit who has learned the law of self-control, whose cultivated reason holds the reins and guides the intellect, who readily comprehends the necessities of the hour and grasps them with the strong grip of an educated Will, has that within him which, when properly directed, is more effective in restoring a healthy polarity to a diseased brain and correcting all mental derangement than all other means combined. And this applies with equal force to spirits in the form or those who have departed this life. The mental influences with which an invalid is surrounded and the manner in which his own mental machinery is set in motion and made to operate thereby is, when adapted to the necessities of the case, more potent than drugs in effecting a cure.

The healing power which can be imparted and aroused through the psychic forces are multitudinous, and vast in their proportions. Disease may be said to be any derangement in the proper balancing of the working forces of body or mind, and the adjustment of those forces, restoring the equilibrium, will bring a return of health. Changing the polarity of the brain-magnets deranges the individual psychic control over the bodily functions, and can only be restored to a normal action through some external impression or control which influences the mental machinery to resume its normal relations and assert its wonted activities. This may perhaps be accomplished through the influence of drugs; but aside from their specific action upon special organs, they are, undoubtedly, more efficient in their operation upon the mind, in some way arousing the psychic forces which wheel the unbalanced organs into harmonious relations by which the vigor of health is regained, and the physician and his remedies are applauded.

It will however be noticed in this connection that the same medicine will act differently in the hands of different physicians and will act best in his hands who imparts the most genial and positive psychic influences.

But, perhaps, the most difficult problem to solve, is involved in the question of "obsession"—of the spirit leaving its own physical body and roaming at will while another spirit takes possession of the physical habitation of that spirit and re-enacts over again the scenes of its earth life and renews its earthly experiences. From analogy, and from the accumulated knowledge of clairvoyance, it seems clearly established that a spirit cannot completely sever its connections with the body and again re-habilitate itself therewith. Now, just how far all apparent obsession, is subjective psychological spirit control acting upon and directing the individual's own spirit to produce the manifestation presented, is difficult to determine. In this problem lies the great mystery of the "Watseka wonder," and its proper solution will do more to unravel the tangled skein of the power of mind on mind, of mind over matter, and of the peculiarities of mediumship, than all the sophistical arguments of the scholastic world.

The subject of obsession has engaged the attention of some of the ablest minds in the world. Andrew Jackson Davis from the heights of clairvoyance, if we rightly understand him, considers it an utter impossibility for one's spirit to leave his body or be displaced by another spirit. While on the contrary, a case so clearly verified as the one under consideration will have more weight in deciding this question than all mere theories and assertions.

Again what are we to do with the case, where on a vessel wrecked at sea, one of the

famishing persons on the wreck became unconscious and lay almost as one dead for two hours? On awakening he informed the captain a vessel was steering to their relief. During the time he was lying in the unconscious state upon the wreck, he was seen by the mate of the relieving vessel to enter the Captain's state room and write upon his slate, "Steer due North-west," and after the rescue, when pointed out to the captain as the mysterious person who had done the writing, on being asked to write the above sentence on the opposite side of the slate, the correspondence was perfect.

The case of a medium in Connecticut hunting up a sea captain for the captain's wife, finding and conversing with him in London, giving him his wife's message, and being seen by the captain sufficiently to be recognized by him on his return, while the medium's body, in an apparently dead state, was lying in the shade of an apple tree, is worthy of consideration.

To what sublime heights may not man soar, if he possesses the power to step out of his mortal tenement at will, through a knowledge and application of psychic law, and leaving the body in charge of some other spirit, enters upon the experience of the life beyond to return and re-inhabit the body again at the pleasure of the two spirits thus exchanging experiences? Which of the two propositions involved in this question is the true one, calls for our most devoted endeavors to discover. Taken all in all this "Watseka Wonder" being so well verified, forms one of the most interesting and important chapters in the history of Spiritualism.

## Letter From Dr. S. B. Brittan.

To the Editor of the Religio-Philosophical Journal:

I have read the narrative of E. W. Stevens, published in late numbers of the JOURNAL. The alleged facts are certainly extraordinary, but they are compassed by spiritual forces, and compatible with the psycho-physiological laws. The internal evidence that the statement accords with the essential facts of the case, is such as to secure a general acceptance of the Doctor's testimony among those who may have been familiar with similar phenomena, and all who are able to comprehend the philosophy of their causation. In the attempt to obtain credence for marvelous statements which have no foundation in either fact, law or reason, the narrator is almost sure to blunder by the introduction of some alleged occurrence which involves an impossibility. The man who knows little or nothing of the essential forces and fundamental laws which govern spiritual phenomena, has no certain means of determining what is, and what is not, within the range of possibilities. A single illustration will serve to elucidate my idea.

Many years ago, while the writer was editing the *Spiritual Telegraph*, a tricky fellow sent us a long account of remarkable facts, said to have occurred at West Troy. In his story of the wonders alleged to have been performed by spiritual agency, he declared that a table rose from the floor without hands; that it floated out of one open window, and after remaining suspended, mid air, over the sidewalk for a little time, it slowly returned through another open window and resumed its former position. Had the narrator stopped at this point in his story, we could only have said, well, the alleged facts are remarkable, but they are altogether possible; and then our acceptance or rejection of the statement would have been determined by our judgment of the credibility of the witness. Instead of pausing, however, in time to prevent an impeachment of his veracity, he went on to say that he measured both the table and the window, and found that the former was fifteen inches wider the narrowest way than the latter. In other words, this Munchausen story-teller made an inflexible object—one utterly incapable of the slightest compressibility—pass through a space between unyielding walls, fifteen inches less than it was known to occupy, and without breaking either the frame or fiber of the table. It required but little philosophy to decide that such an assumed fact, if not altogether impossible, in the nature of things, was at least highly improbable.

The same party sent us some half dozen similar communications, every one in a new chirography, and mailed at a different post-office. But we spotted the author every time; marked his papers "bogus," and thrust them all into the same pigeon-hole. Sometime after the writer received a brief note from this pretended medium, dated and postmarked at Brooklyn. The material portions of the note were as follows:

Sir:—I perceive that you are an old bird, and not to be taken on chaff. I thought I could sell you out, but you are too d——d sharp for me." * *

Subsequently this same miserable trickster ventured on a further trial of his experiment by sending his villainous inventions to the late Hon. Horace Greeley, whose motto—adopted with special and exclusive reference to this subject—was, "Give us the facts; we want no philosophy." The editor of the *Tribune* published the statements, with an implied editorial indorsement, when a little philosophy would have enabled him to detect the fraud and expose the impostor.

My own investigation of the facts and laws of mind and matter, as displayed in the relations of spirits to the phenomena of psycho-physiology, assures me that there is nothing in the narrative of Dr. Stevens that

is intrinsically incredible; and in all such cases we have only to satisfy ourselves, and, if possible, the public, of the intelligence, discrimination and veracity of the witnesses. It is quite natural for the average physician, who is usually a man of small faith and a materialist in his philosophy, to refer all such spiritual phenomena to physical causes. The familiar diagnosis resolves all spasmodic attacks, such as the Doctor has described, into epilepsy, catalepsy and hysteria. It is safe to assume that these conditions and various forms of disease may, and often do, result from the operation of both physical and spiritual causes. They may be produced by any violent disturbance of the subtile forces on which the vital functions and voluntary motion are made to depend. The abnormal action of the individual's own mind, and the violence of his passions; the presence and influence of powerful magnetic forces emanating from other persons, whose minds and lives are disorderly; and the direct agency of spirits of another world, whose unfinished or otherwise unsatisfactory lives prompt them to come back in the hope of recovering what was lost, and performing what was left undone, are chief among the causes and influences which derange the human body and mind. The spirits of the class referred to exist in great numbers along the borderline between the two worlds, and it is not strange that they raid across the frontiers of our visible existence, in some cases to our injury.

It may assist the reader to form an intelligent judgment of the facts comprehended in the narrative of your correspondent, if I briefly analyze the peculiar forms of disease to which such phenomena are usually referred. *Epilepsia*, or epilepsy, is otherwise known in common parlance as "the falling sickness." The word is derived from the Greek, and literally signifies *to seize upon*. The application of the classical word appears to have been determined by the suddenness of the attack; and the propriety of the familiar terms employed to represent the disease, must be evident to any one who has ever witnessed the sudden manner in which the patient falls to the ground in an epileptic fit. The ancients regarded this as "the sacred disease," for the reason that it disordered the mind—the noblest part of our human nature—and also because they attributed its existence to spiritual causes.

The victim of this fearful malady sometimes has little or no warning of the attack; but in other cases, and more frequently, the paroxysm is preceded by certain symptoms, some of which are cognizable by the patient and the qualified observer. The symptom most frequent in the experience of the subject, is a feeling of coldness, as if occasioned by a light current of air proceeding from some part of the body, usually the lower portion of the spinal column, or from the region of the kidneys. This peculiar feeling is known to the faculty as the *aura epileptica*. Other symptoms are diminished contractile power of the muscles, a feeling of debility, flatulence, palpitation and stupor. As the cool, creeping sensation approaches the head, the subject becomes dizzy; sensation, consciousness and voluntary motion are suspended; the paroxysm follows, and may last from one minute to a quarter of an hour or longer, during which the muscles are powerfully convulsed, the respiration difficult, the patient froths at the mouth, the features are distorted and the face flushed or otherwise discolored. The attack is followed by a feeling of unusual lassitude and a disposition to sleep.

This disease no doubt results from a great variety of physical causes and incidental conditions occurring in the experience of the individual. Among these I may mention organic defects and hereditary predisposition; want of a proper cerebral balance and a uniform distribution of the vital motive power; sudden fright, heavy blows and violent shocks to the nervous system; the change that occurs at the age of puberty and solitary vice. That it may also result from more subtile and psychological causes, and the visitations of disorderly spirits, I am equally well assured. The most enlightened of the ancient nations entertained this idea, and were disposed to ascribe all similar diseases to the invisible sphere of spiritual causation. This is sufficiently evident from the evangelical narratives of similar cases, in which all the more important phenomena of epilepsy are plainly described.

Before referring to several ancient examples, I will briefly define the nature of *catalepsis*, or catalepsy. In this disease sensation and all the voluntary faculties and functions of mind and body, are suddenly arrested. The organs of involuntary motion usually continue their functions; the heart and lungs moving in ordinary cases, the former with an accelerated action and diminished power. It is also characterized by unusual rigidity of the muscles. The body and limbs, though stiff and statue-like, may be moved by the effort of another, and they retain the posture in which they are left, however unnatural and uneasy the position. The particular expression on the face, at the moment of the attack, is liable to remain. The paroxysm varies in the degrees of intensity in different patients; and the time that may transpire before the restoration to the normal condition is altogether uncertain. In profound states of *catalepsis* all outward signs of life sometimes disappear; the processes of the animal chemistry cease, and the trance may continue for weeks. In this state of suspended animation many persons have been

buried alive, or before the spirit had severed its connection with the body.

I have neither the time nor space to attempt an exhaustive treatment of the subject, much as society needs a complete philosophy of its material facts and essential laws. My exposition of the causes and aspects of these forms of disease, must be general. I do not propose a critical classification of the symptomatic phenomena, whether physical or psychological; nor is it my purpose to consider the means and methods to be employed in the treatment of the same. It is rather my present design to call attention to a profound but much neglected subject, which, however, most deeply concerns the public welfare. Beyond this, I desire to show that the abnormal conditions and startling phenomena under consideration, may and do result from causes resident in both the material and spiritual worlds. Even when an attack of either epilepsy or catalepsy is precipitated by purely organic conditions and physical causes, the subsequent state and its phenomenal aspects are very likely to be complicated by the play of psychological forces and the interposition of spiritual visitors.

It is natural that the spirits whose lives on earth were cut short by either acts of violence or the supervention of disease, should have a desire to continue the career that terminated prematurely. In like manner, all who are conscious of having neglected their opportunities in this world, must desire to finish up the incomplete work of this rudimental life. Those who have committed great wrongs on earth may be forced back by a law of the moral constitution—or from an irresistible impulse to undo the mischief of their hands—to the scenes of the ruin they have made. Such spirits—reviewing the records of their lives, imperishable forever in the memory—earnestly seeking relief from ignorance and unhappiness, may seize on any poor, helpless mortal in the hope of deriving some satisfaction from a temporary renewal of the former relations. Filled with recollections of time wasted; a life madly sacrificed, or at best disorderly and profitless, they are liable to derange the body and mind of any delicate subject who may willingly or otherwise yield to their influence. In all this we are not, as a rule, authorized to infer that the spirits are maliciously disposed. It may suffice that they are ignorant and clumsy to account for the disorderly results of their influence. Should a common tinker attempt to manipulate a fine chronometer, he would be sure to derange its action. The man who has never handled anything more delicate than chain cables, could never tune my lady's harp. An ignorant magnetizer, with strong passions, an unsuitable temperament and unbalanced brain, might derange and upset the nervous system of a sensitive girl, and so may an ignorant spirit, who has not yet recovered from the similar imperfections of the life on earth.

The careful reader of the New Testament will have observed, not only that cases of vital and mental derangement—corresponding in all their essential features to the foregoing analyses of epilepsy and catalepsy—were of frequent occurrence; but also, that they were invariably ascribed to the agency of demons or spirits. Among the Greeks a demon was not always regarded as an evil spirit. The word was not understood to either express or imply anything in respect to his moral qualities. The ancients believed in both good and evil demons or spirits of men. When, therefore, we translate the word into English, and call the demon of the Greek Scriptures *a devil*, we neither change his nature nor acquire a right to defame his character. We can not make a good spirit evil by giving him a bad name. Those only who produced unhappy effects were characterized as "unclean spirits;" by which we may understand spirits wanting intelligence and a high moral purpose. It was an important part of the business of the early Evangelical teachers, under the apostolic commission, to cast out the spirits whose influence was found to be detrimental.

The fact can not be disputed, that the different classes of demons referred to by the early Greeks embraced "the disembodied spirits of the dead, without respect to their moral qualities," and they appear to have been "the favorite sources of information." The distinction between two general classes is clearly made in the following passage by a learned author:

"There is also a second class of demons, namely: the souls of those who having lived meritoriously have departed from the body. Such a soul I find called in the ancient Latin tongue *Lemur*. Of these Lemures, he, who having obtained by lot the guardianship of his posterity, presides over the house with a quiet and placable superintendence, is called the household Lar. But those, who, on account of a vicious life, having obtained no happy seats, are a sort of vagabonds, or are punished by a kind of exile; and who inflicts idle terrors upon good men, but more real evils upon the wicked. This kind is commonly called *Larvae*." —*Apocatastasis*, p. 89.

The narratives of the Evangelists contain many references to the agency of spirits, in the transfiguration of mortals, and in modifying human feeling, thought and conduct. For the time being, and as long as the spirit maintained the ascendancy over the medium, the former often governed the volition and action of the latter. As I am treating the subject in its relation to certain forms of disease, I shall make my citations from the Christian Scriptures with a special view to the illustration of that rela-

tion, and the power of Spirits to damage the organic action of mind and body. I will here introduce examples which will exhibit their demeanor and show the manner in which they handled their subjects. It is related that while Jesus was teaching in a synagogue in Capernaum, that there was a man present who had "an unclean spirit." The medium while under this influence was inclined to be noisy. He discovered the name and character of the Teacher, and in a declamatory style insisted on being let alone.

"And Jesus rebuked him, saying, 'Hold thy peace and come out of him.' And when the unclean spirit had torn him, and cried out in a loud voice, he came out of him." (Mark, chap. I, 25-26.)

When Jesus was coming out of a ship in which he had just crossed the sea of Galilee:

—"Immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains. . . . He had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones."

This spirit was rather boisterous in his recognition of the man who was about to exorcise him. While the man was under the influence of this spirit, Jesus asked for his name, whereupon the spirit "answered, saying, 'My name is Legion; for we are many.'" (Mark, Chap. v. 2-9.)

It is recorded that as Jesus descended from the mountain, after his transfiguration, a man brought his only child to him, whose case is thus described:

"And, lo a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and bruising him, hardly departeth from him.... And as he was yet coming the devil threw him down, and tore him. And Jesus rebuked the unclean spirit, and healed the child." (Luke, chap. IX, 38-41.)

The following is a very accurate description of the general phenomena which accompany an attack of the disease known as Epilepsy:

"And one of the multitude said, 'Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him he teareth him, and he foameth, and gnasheth with his teeth, and pineth away'.....And when he saw him, straightway the spirit tore him; and he fell to the ground and wallowed, foaming....'And oft-times it hath cast him into the fire, and into the waters to destroy him'....Jesus rebuked the foul spirit, saying unto him, 'Dumb and deaf spirit, I charge thee come out of him, and enter no more into him.' And the spirit cried and rent him sore, and came out of him: and he was as one dead; insomuch that many said, 'He is dead! '' (Mark, chap. IX, 17-26.)

It would seem from this description that the paroxysm was followed by a state of suspended animation. It is to be observed that this is not usually the case in epilepsy. The convulsion is followed by great general prostration—clearly enough indicated in the Evangelical description by the words, "*and pineth away*." In all ordinary cases the respiratory movement continues and the process of the aeration of the blood goes on with only partial interruption. During the continuance of the paroxysm, as a rule, the respiration is heavy and difficult, while the heart's action is quick and strong, but never rhythmical; the systole and diastole occurring at irregular intervals.

It seems that Mary Roff was subject to spasmodic attacks from early infancy, whether originally produced by physical causes or spiritual agency, is quite uncertain. The general description given does not warrant the expression of a decisive opinion on this point. There appear, however, to have been indications of spiritual interference in her later experience. Her melancholy periods; the "mania for bleeding herself;" her inability to recognize her friends, and indisposition to heed the presence of other persons; her lucid intervals, in which she became highly clairvoyant; the preternatural strength developed in her delirium—requiring the aid of so many persons to restrain her—and the manner of her death—are facts which may have depended largely on the presence and agency of Spirits. In such a case the ordinary professional treatment for epileptic or cataleptic fits, would have been powerless to afford relief; while the attempt to drown out the spirits, by flooding the house they had moved into, was if possible still more preposterous.

The case of Mary Lurancy Vennum is less obscure in its origin. It was clearly a case of spiritual entrancement in the beginning. Had the Rev. B. M. Baker understood the nature of his commission as a preacher of the Gospel, and possessed the requisite qualifications for his office, he would never have thought of sending the girl to a lunatic asylum. Some one has said, "Satan loves to fish in troubled waters." If this is true, the atmosphere of madness, in and about an insane asylum, would furnish just the place and the occasion for disorderly spirits to assemble, and in which we might expect the patient to suffer most from their influence. I should as soon think of ordering a file and saw as a sedative for a nervous woman; orof prescribing a small room and a large brass-band as a soporific for babies.

If we accept the testimony of Dr. Stevens and the other witnesses, the record of the three months and ten days residence of Mary Roff in the body of Mary L. Vennum, forms a curious and most significant chapter in the history of Modern Spiritualism. The sweet spirit of the gentle and loving

Mary; the strong proofs of her identity; how she occupied her time while a tenant at will in the mortal tabernacle of another, and the possible supramundane experiences of the released spirit of Lurancy;—these are all matters of singular interest which invite comment; but the unexpected length of this letter admonishes me to leave the further consideration of the subject to yourself and your readers.

You will, however, indulge me in a few concluding observations, which are not intended to be so general as in no case to admit of a special application. The poor victims of physical disease and spiritual infestation have little chance to recover their equilibrium when the professional classes, to which the interests of soul and body are intrusted, know so little of the real evils they attempt to combat. The doctors of medicine, as a rule, can not distinguish epilepsy, catalepsy, hysteria and nightmare from the shades of departed saints and sinners, who return—whether for mischief or

"On errands of supernal grace"—

to confirm the common faith in immortality. Cases have come under my observation in which the diagnosis of the family physician converted a vision of the Spiritual Heavens into a fit of hysteria. The mental darkness of lunacy and the light from another world are made to differ in terms, but are presumed to be about the same thing in fact. Our doctors of divinity can not perceive the difference between *aberration* and *inspiration*. In their judgment a man has no business to be inspired in these degenerate days; and if he is, they are sure the devil is in him. The moral philosophy of Spiritualism suggests that through the medium of his own faculties and passions every man must look at whatever is external to himself. While many members of the profession are playing the devil in the sheep-fold—as we learn from the papers and the courts—a legitimate branch of their appropriate business—"casting out devils"—is entirely suspended. The clergy did not succeed in this part of the apostolic work. The concern was so run down, and the proprietors so destitute of assets that—without the slightest consideration—that branch of the business was transferred to the Spiritualists. If a spiritual wolf finds his way into the fold, the shepherd permits him to remain to frighten and worry the lambs; or, perhaps, he advises sending the little innocents to bedlam for safety!

Nothing can more clearly illustrate the materialistic tendencies of many people than their disposition to ascribe all spiritual phenomena, manifested through the human organization, to a diseased condition and action of the faculties. All persons who have been visited by the angels, or otherwise rendered susceptible of spiritual influence, for nearly eighteen centuries, are confidently presumed to have been sick at the time. But why not refer the remarkable experiences of the Apostles themselves to the same source. They were men, subject to every form of physical disease, and had I time to analyze their cases it would appear that they were very much like others in all their essential features. Saul certainly had the "falling sickness," while on his way to Damascus. He had been in a bad frame of mind for some time, and doubtless was bilious. He declared that he saw a great light and heard a voice. It might have been subjective thunder and lightening, occasioned by a derangement of the electrical polarities of his brain. And suddenly "he fell to the earth." The attack so deranged his nervous forces that for three days he saw nothing, and had no appetite. Ananias, a respectable citizen of Damascus, was impressed to come in and magnetize him, and his vision was speedily restored. The falling sickness proved to be a good thing in this case. It took the devil out of the man, and the patient was improved in body, mind and character. (Acts, chap. IX.)

When Peter was in Joppa, at the house of one "Simon a tanner," he improved the occasion by going "upon the house-top to pray," and there he had a sudden spasmodic attack which doubtless presented many of the aspects of catalepsy. He thought he "saw heaven opened," and a great vessel resembling an immeasurable "sheet let down to the earth," containing in its enormous folds, the major part of the animal kingdom, (Acts x, 9-12.) When the Revelator—a man of poetic temperament and many womanly qualities—was in Patmos, one of the Grecian Islands, he one day fell into something like a cataleptic trance. To his great astonishment the New Jerusalem, in all the glory of a divine personality—like "a bride adorned for her husband"—came after John, and his soul was entranced while the grand visions of the Apocalypse moved before him in stately procession.

It is the favorite hypothesis of many doctors, whose wisdom is chiefly conspicuous in their diplomas, that all spiritual phenomena, so-called, are the results of some physical disorder. To what fathomless depths of apostacy—to what gross and infidel issues is the unbelieving world tending, when its learned men (?) include the shades of the departed and the physical maladies of the living in the same category!

"Angels and ministers of grace defend us"

from the titled ignorance and licensed stupidity which can not distinguish a vision of heaven from an attack of epilepsy, hysteria or the nightmare. Let the clergy anoint their eyes with finer clay and wash in the spiritual Siloam, and they will see something beyond the creed and the sal-

ary. This vulgar and profane idea, that all psychical experiences are but the offspring of disease, presumes that the perfection of the individual, and his accord with Nature, are best realized when he is most insensible of all impressions from super-terrestrial sources. This monstrous assumption is born of ignorance and sensuality; it is fostered by popular science, and dry-nursed by the old theologies; while the doctors of divinity and medicine labor to obscure the inward senses by "the foolishness of preaching" and a species of medical exorcism.

Hoping that the time may come quickly, when the passion for new sensations among our people, will give way to a growing desire for accurate knowledge,

I remain yours fraternally,

S. B. BRITTAN, M. D.

## The Views of Hudson Tuttle.

Taking for granted the truthfulness of the persons interested, of which there appears to be no doubt, the Watseka narrative is not only among the most wonderful but is replete with interest to the student of spiritual science. It pours a flood of light on some of the most obscure questions relating to the sensibility of the spirit and its relations to the body. We do not understand it as supporting the theory of the displacement of the spirit of the patient by that of another, but the subjection of the spirit to the will of another, as in a trance produced by magnetism—in this state the spirit is passive and at rest, and the physical body has opportunity to restore its wasted energies, and further, the intimate contact of the pure spirit, would react on the body and thus hasten its restoration to health.

This is illustrated in our daily lives by sleep, which is a lower state of rest, in which the spirit reposes and leaves the physical processes of restoration to go on without waste of energy, and it is claimed by eminent authorities that this is so much more rapid during sleep than in waking hours, that really the former is the only time that it occurs. It is also illustrated by the magnetic state of trance, which restores by resting the spirit, and reaction of another spirit on the physical body of the subject.

This opens the vast field of investigation, the relation of the Spirit-world to the physical, wherein the true laws of health and disease remain to be discovered.

The return of Mary Roff to her earth life at first presents some difficulties, for had she advanced in her new life, as we suppose she should, she would have been more matured. The drift of facts recorded show that when the spirit comes in close contact with earth through a medium, it takes on more or less of the traits and stains of its former earth-life. The disease which produced its severance from the body, and the peculiarities of its character, are revived. In this case, Mary Roff, as a mature spirit, would not have been recognized by her parents; but as a child-like daughter she filled their hearts with joy. If she came at all in a satisfactory manner, she must come in the form she presented herself, and this was the easier for her to do, because of the tendency of the returning spirit to take on its previous earthly character on contact with earthly scenes through the medium. The cause of this need not here be explained, for the fact is sufficient.

Altogether the narrative is of exceeding value, teaching us how readily our spirit friends can come to us when the way is opened, and with what eagerness they avail themselves of an opportunity. It also shadows the great power of the spirit over the body, and of the Spirit-world, when it comes in contact with us. HUDSON TUTTLE.

## Supplementary Statement by Mr. Asa B. Roff.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

Being almost daily in receipt of letters from readers of the JOURNAL, inquiring as to the truthfulness of the narrative entitled, "The Watseka Wonder," and not having time to fully answer all their questions, I am impelled to collect from them the prominent points of inquiry and objection, and briefly reply through the JOURNAL. Persons hereafter writing me, who do not receive an answer to their letters, will seek for the information desired in this article.

One writer inquires: "Is it a fact? or is it a story made up to see how cunning a tale one can tell?" Another asks: "Can the truthfulness of the narrative be substantiated outside of yourself and those immediately interested? Can it be shown that there was no collusion between the parties, and no former acquaintance?" A reader of the JOURNAL suggests: "It is a pretty big yarn, and there might be some arrangement between the parties, or they themselves deceived." Another after saying he has read the narrative, remarks: "I confess that I am not of your faith, and I am very doubtful whether newspapers are always embodiments of sacred truths, and I wish that under your hand, as a gentlemen, you might confirm to me and other doubting friends, the strange, mysterious, and to me, fanciful, statements in those two papers. I write wholly to overcome a doubting feeling that exists with myself and friends in regard to that remarkable and wonderful personation." A lady writes: "Is the account true in every particular? I hope there is a life beyond this, but I have never had any proof."

REPLY.

I furnished Dr. Stevens with all the material facts in the case, except such as were within his own knowledge. The history of the Vennum family (and Lurancy's condition up to the time he and I went to see her June 31st), I obtained from the members thereof, and the neighbors intimately acquainted with them. The narrative, as written by Dr. Stevens, is substantially true in every part and particular, yet the half has not been told, and never can be; it is impossible for pen to describe or language portray the wonderful events that transpired during that memorable fourteen weeks that the girl was at our house. The material facts of the case can be substantiated by disinterested witnesses, whose veracity cannot be questioned, and whose evidence would settle any case in a court of law. I refer you to Robert Doyle, Chas. Sherman, S. R. Hawks, Lile Marsh, J. M. Hoober, and their wives, and to Mrs. Mary Wagner, formerly Mary Lord, all residents of Watseka. As to "collusion," "arrangement," or "ourselves being deceived," that is simply impossible, as you will see if you carefully read the whole narrative over again. I, too, doubt whether newspapers are always "embodiments of sacred truths." but in this case I assure the writer, the JOURNAL does embody a very sacred truth, that of man's immortality.

The lady writes me: "I hope there is a life beyond this, but I never have had the proof." To her I would say: "Carefully read and study that narrative; in that you have the proof, for surely it is contained there. That there is a life beyond this, or rather that there is no death, you may rest assured; there is only a change—simply a removal of the real man or woman from this temporary house of clay, to that house not made with hands."

"There is no death. The stars go down
To rise upon some fairer shore,
And bright in heaven's jeweled crown
They shine forevermore.

"There is no death! The leaves may fall,
The flowers may fade and pass away,
They only wait through wintry hours
The coming of the May.

"And ever near us though unseen,
The dear immortal spirits tread,
For all the boundless Universe
Is life! there are no dead!"

Talking with Mary, we sometimes spoke of her death. She would quickly reply: "I never died," or "I did not die." She never tired of talking of the life beyond this. She would at any time leave her play, her reading or her jovial companions, to talk with her "pa" and "ma" about heaven and the angels, as she termed spirit-life, and spirits that have left the body.

I have questioned Lurancy Vennum on different occasions, as to whether she remembered anything that occurred during the time that Mary had control of her organism, and she states that a very few things occurring the last month that she was controlled, she recollects, but that in all cases the information was imparted by Mary.

In conclusion, let me say to those who doubt or disbelieve the "strange, mysterious and wonderful story," call to mind Lurancy's condition at her home last January, surrounded with all the kind care of parents, friends and physicians, every thing done to alleviate her suffering and perform a cure that human minds and hands could possibly do, yet growing continually worse (if that were possible), given up by her physicians, her friends without a ray of hope, the insane asylum ready to receive her, a condition terrible to behold! Then view her condition from May 21st until to-day, over three months, a bright, beautiful, happy, healthy girl, and then tell me what produced the change. The narrative furnishes the facts; account for them if you can, on any other hypothesis, than power exercised through or by the spirit of Mary Roff having control of Lurancy's body.

I am now 60 years old; have resided in Iroquois county thirty years, and would not now sacrifice what reputation I may have by being a party to the publication of such a narrative, if it was not perfectly true. If any should desire testimonials of my standing, Col Bundy has some to use as he deems best.

Watseka, Ill., Aug. 23rd, 1878.

## Asa B. Roff.

The name of this gentleman has lately become of much interest to our readers in connection with the case of Lurancy Vennum. From a somewhat lengthy biographical sketch of Mr. Roff, published last January in the *Iroquois County Times*, a paper printed at Watseka, we make the following extracts:

* * * a gentleman now in his 60th year, though with a heart as young and happy as that of a child; agreeable, generous and full of sympathy, he is respected by all who know him, while his more intimate friends love and honor him for his personal worth. * * His present enviable standing among his fellow-men is entirely owing to his indomitable energy and integrity of purpose. His family is a most exemplary one; all who know them love them; no family in our community are more happy in their domestic relations. May it ever be so with them.

The above extracts in connection with the following letters, would seem to establish Mr. Roff's reputation for truth and veracity beyond all question:

WATSEKA, ILL., Aug. 22, 1878.

*Editor Religio-Philosophical Journal.*

Dear Sir.—Many inquiries are made of me as to the standing of Mr. Asa B. Roff. These questions are elicited through the publication in your journal of Dr. E. W. Stevens' account of the Mary Roff and Lurancy Vennum phenomena. I wish to say to you that no man in this community stands higher in the estimation of the people than Mr. Roff. He is a high-minded, honorable gentleman who would spurn to give currency to any thing not verified by facts. I don't believe Mr. Roff capable of a mean act. It is not in his nature.

Very truly yours,

MATTHEW H. PETERS,

*Mayor of Watseka and Editor Iroquois Times.*

I have been personally acquainted with Asa B. Roff since the year 1858, and take pleasure in stating that his character and reputation for truth and veracity is good.

CHAS. H. WOOD,

*Ex-Judge 20th Circuit of Illinois.*

122 LaSalle st., Chicago, Aug. 22, 1878.

We have also received letters speaking in the highest terms of Mr. Roff and family, from the following gentlemen of Watseka: O. F. McNeill, Ex-County Judge; O. C. Munhall, Postmaster; Robert Doyle, Attorney at Law; John W. Riggs, Circuit Clerk; Henry Butzow, County Clerk; Thomas Vennum, former Circuit Clerk; Franklin Blades, Judge of the Eleventh Judicial Circuit; M. B. Wright, County Judge.

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The "Ethics of Spiritualism," while running in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, was widely noticed and commended by the public and the press. From the various published notices we quote a few, as follows:

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* * "We congratulate our brother of Chicago on his securing these valuable contributions. No one is better qualified to treat the subject intuitively and philosophically." * * * —*Banner of Light.*

* * Such a work has long been needed and never more so than at this time. * * * * To me the crowning glory of Spiritualism is its ethical system, its pure and perfect code of morals. * * I am profoundly grateful to Mr. Tuttle, that he has undertaken the work. * * —*Wm. E. Coleman.*

* * "This subject should have been thoroughly treated before now by some of our ablest minds, but it may be for the best that it has been comparatively neglected, and the duty left to him of presenting it in his unequalled way." * * —*Eugene Crowell, M. D., author of Primitive Christianity and Modern Spiritualism.*

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* * * May it not be that the semi-infidel utterances of Spiritualism hitherto, have been the "foolish things" chosen to confound the "mighty" Materialistic tendency of the nineteenth century, both in Europe and America. * * * Science, proud of her past achievements, has well nigh surrendered to the stnbborn facts of Spiritualism, which will not down at their bidding, but snbmits cheerfully to the most exacting demands of scientific criticism. This will be seen fully when the reader reaches that part of the book devoted to this snbject. * * * I also give commnnications received through a medium in whom I have all the confidence I can have in any one, in either world, to show that all of my teachings have been in harmony with Christianity as I nnderstand it. Believing, as I do, that the time is not far distant when Christianity, properly understood, and Spiritnalism, disrobed of its excrescences, will be confirmed by science, and all sweetly harmonizing in hastening the millennial glory which is dawning upon the world, when the New Jerusalem shall descend to earth.

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